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A
S E R M O N

P R E A C H ' D O N

January 20, 17¹⁴₁₅.

Being the DAY of

THANKSGIVING, &c.

SERMON

PREACHED ON

January 30, 1774

Being the DAY of

THANKSGIVING

A
S E R M O N

P R E A C H ' D o n

January 20, 1714



Being the DAY of

T H A N K S G I V I N G

T O A L M I G H T Y G O D

For bringing His Majesty to a Peaceable
and Quiet Possession of the *Throne*,
and thereby Disappointing the Designs
of the Pretender and his Adherents.

By a *Clergyman* in the Country.

L O N D O N,

Printed for S. BURLEIGH in *Amen-Corner* in
Pater-Noster-Row. MDCC XV.

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A
S E R M O N

Preach'd on Jan. 20, 1714.

A C T S 13, 22. the Latter Part.

*A Man after mine own heart, which shall
fulfil all my will.*

IN these Words we have the Character of *David*, whom God raised up unto the *Israelites*, a People professing the True Religion, to be their King. The Character given here of this King, is, that he was a *Man after God's own heart*; one, for whom God had a very great respect and esteem; one, who had a mighty Interest in God's Favour; for, and by whom, God would do many very great and glorious things; and *who should fulfil all his Will*, should make it his great care and principal business to govern the People of *Israel*, in that manner, it was the Will of God they should be governed; who should reign over them in Truth, Righteousness and Equity; by whose means they should receive very

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signal

A Sermon Preach'd

signal Blessings, and become a very flourishing and prosperous People.

All that I will say of this King *David*, shall be a bare Recital of some Passages in the Holy Scriptures concerning him, which will set the Character given of him in the Text, in a clear Light. I (said God) have found David my Servant; with my holy Oyl have I anointed him; with whom my hand shall be established, my Arm also shall strengthen him. The Enemy shall not exact upon him, nor the Son of Wickedness afflict him. And I will beat down his Foes before his face, and plague them that bate him. But my Faithfulness and my Mercy shall be with him, and in my Name shall his Horn be exalted. I will set his Hand also in the Sea, and his Right Hand in the Rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation. Also I will make him my First-born, higher than the Kings of the Earth. My Mercy will I also keep for him for ever and ever, and my Covenant shall stand fast with him. His Seed also will I make to endure for ever, and his Throne as the Days of Heaven.

Psal. 89, 20-29. He found favour before God. He fed (or governed) his Subjects according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands. David served his own Generation by the Will of God, in doing the Will of God, or according to the Will of God, fulfilling all his will.

Acts 13, 36.

The Doctrine I shall propound to be the Subject of my Discourse at this time, is, *Doct.* That it is a very great Mercy for a People professing the True Religion, to have a King over them, who is after God's own Heart.

on the Thanksgiving-Day Jan. 20, 17¹⁴.

In discoursing on this Subject, I will first take notice of some of the principal things compriz'd in the Import of this Phrase, *A King after God's own heart.* 2. Lay before you some Considerations, from which it will evidently appear, that a King answering that Character, or *a King after God's own heart*, must be a very great Blessing. 3. Make some Application.

First, I will take notice of some of the principal things compriz'd in the Import of this Expression and Phrase, *A King after God's own heart.* God's raising up unto a People professing the true Religion, a Man after his own Heart, to be their King, must undoubtedly import a Blessing, must signify Kindness, and Mercy, and great Good. The Phrase is very comprehensive. It evidently notes,

First, One, who heartily espouses the True Religion. Those who are in good earnest concerned for the True Religion, will never desire, nor ever think it a Happiness to have a Man to be their King, who is of a False Religion, reign over them: Nor will God ever raise up such a Man to be their King, as *a Man after his own heart.* An extremely depraved People professing the True Religion, may provoke God, to gratifie the Inclinations of an Apostate Generation among them, giving them their own Desire, a Man of a False Religion, to be their King. But then he does it in Anger, in Indignation and in Wrath, in order to Devastation and Ruin. How much soever such an one may be a Man according to the Hearts of peridious Pretenders to the True Religion, in a Nation





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fixed Designs of Men in Power, and to the confident Expectations of Enemies, both at home and abroad, the People, on a due considering of them; will find themselves highly obliged to acknowledge God's Hand, and that it was his Doing; that neither their own Wisdom, nor their own Power did save them, *but his Right-hand, and his Arm, and the Light of his Countenance, because he had a Favour unto them.*

These Nations have been brought to the very Brink of Ruin more than once, by Men of the very same Principles, and by their pursuing very indirect and wicked Methods, and God has most seasonably provided again and again for our Preservation, by setting over us a King after his own Heart. God has pitied us, and given amazing Turns to Affairs in the most critical Minutes. He has manifested his good Will toward us in such a Manner, and more particularly in this late Revolution, notwithstanding we have been so exceedingly *bent to backsliding*, that we may pertinently apprehend him expressing his Compassion and Kindness to us, as he did unto the *Israelites* of old. They were in a very great Danger of being *devoured, because of their own Counsels*, or, of them who

11. were the chief Counsellours. But in this their Extremity, God by his Prophet spake to them in these most pathetick and gracious Words: *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My Heart is turned within me, my Repentings are kindled together, I will not execute the Fierceness of mine Anger, I will not return to destroy Ephraim.*

9. Should God have proceeded against us for our Backslidings, our Murmurings, our horrible Ingratitude, and other crying Sins, according

to

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to our Deservings, he would have delivered us up to the Will of our Enemies, to what the chief of our Counsellours intended. He might justly have made us like *Admah* and *Zeboim*, Cities which were destroyed when *Sodom* was. But he has not dealt with us in Rigour, his Bowels moved him to pity us, he hath preserved us, and honoured us, by giving us a Protestant King in the very needful Time, and fixing him peaceably in his Throne.

2. These Things do manifest, that it is a very great Blessing to a People professing the true Religion, to have a King after God's own Heart, to reign over them ; yet I shall add some other Considerations, proper to give People a very sensible Conviction of this Truth, which is what I proposed to speak of in the second Place.

Amongst the many Considerations I might lay before you for this Purpose, I shall name but Three.

1. A King after God's own Heart, will do his utmost to preserve and maintain to his Subjects, both their religious and civil Rights, Privileges, and Liberties. And it is apparently a People's truest Happiness, and Honour, and Glory to have these well secured, and effectually defended. That which is in Truth, most at the Heart of a good King, is, that all his honest and faithful Subjects, without Distinction, may inviolably enjoy all these Blessings ; and that none of them may be injured in any of these Matters, under any Pretence whatsoever. That such an universal, exact, and steady Regard may be had to every Man's Right, that not any Man, who does not forfeit by his own undutiful, and injurious Carriage, some or other

ther of his Rights, shall be impaired in any of them ; but that whoever shall invade another's Right, and do any one Wrong, shall do it at his Peril, and must expect to be justly animadverted on : That neither Money, nor Land, nor Character, neither Associates, Friends, Relations, nor Patrons, shall screen Oppressors, and Workers of Unrighteousness from Justice. The King after God's own Heart, will do what he can, that his Subjects may have good Laws, and that good Laws may be well observed, and faithfully executed ; that his Subjects may be protected and defended from Wrong, and effectually righted, if at any Time injured.

Secondly, A King after God's own Heart, will make it his Care and Business that Persons well qualified, Men of good Principles, of Knowledge, Integrity and Honesty, be invested with Authority, and entrusted with Administration and Execution of Laws under him. A known Knave may enjoy a great Estate, but should by no means enjoy an Office, be entrusted with the Administration of Justice. One very ill Man in Power, either in Church or State, will, in all Probability, do more Mischief and Hurt, than a whole Dozen of vertuous and good Men in the like Stations can do good. This is a clear obvious Truth ; but has not been observed in Times past, as it ought to have been. There is nothing so fatal or mischievous as an ill Ministry. This is the great Spring and Source of Mischief, most destructive to Government, and pernicious to common Right and all good Order.

Now the first and chief Care of a King after God's own Heart, is to put good and well-
qua-

Qualify'd Persons in Places of Power and Trust. And that King will not fail to rule well, who makes use of wise, expert and faithful Ministers, whose Officers are skilful, honest and courageous; who fear not the Faces of any, who confine themselves steadily to Law, and take care that the Law may have its just Force, to the Terror of those overgrown, impudent Sinners, who despise Right, and condemn Justice, because the Power of executing the Law has been in their own, or their Friends Hands.

I do not know any thing, that does more blemish Government, and that tends more effectually to its Ruin, than permitting ill Men to get into, and afterwards continue in Places of Power and Authority; who thus have their Ways to encourage, and skreen all the vicious, and lewd, and rude, and riotous People round about them, in their violent, unrighteous, and wicked Courses.

Hear Holy King David's Purposes: *I will be brave* Ps. 101.
my self wisely in a perfect Way, when wilt thou come 2 &c.
unto me? I will walk within my House with a perfect
Heart. I will set no wicked Thing before mine Eyes,
I hate the Work of them that turn aside, it shall not cleave
to me. A froward Heart shall depart from me, I will
not know a wicked Person. Whoso privily slandereth his
Neighbour, him will I cut off; him that hath an high
Look, and a proud Heart, will not I suffer. Mine Eyes
shall be upon the faithful of the Land, that they may
dwell with me, he that walketh in a perfect Way, he
shall serve me. He that worketh Deceit, shall not dwell
within my House; he that telleth Lyes, shall not tarry in
my Sight. I will early destroy all the wicked of the
Land, that I may cut off all wicked Doers from the City

of the Lord. A most noble Resolution, worthy to be imitated, and performed by a King after God's own Heart.

We are certified by the unerring Word of Truth, that, *when the vilest Men* (Men, who are incompetent, who are impiously and perfidiously disposed) *are exalted*, (placed in the Ministry, and invested with Authority) *the wicked walk on every Side* (immoral, lewd, and boisterous Animals have their Scope, appear every where abroad in a tumultuous Manner, committing Riots, and doing all Manner of scandalous Wickednesses without Controul.)

26. But when God will establish a People professing his true Religion in a happy Estate, his Promise is, *I will restore thy Judges as at the first, and thy Counsellors as at the Beginning*, (religious, virtuous, prudent, courageous Magistrates, such as were in the Government in the best and most prosperous Times) *Afterwards thou shalt be called the City of Righteousness, the faithful City.*

3. A King after God's own Heart, will, by his own religious and virtuous Example, have a powerful Influence on his Subjects, to induce them to take great Care that their Conversations may be regular. His holy and good Life will contribute much, far and near, to discountenance Vice and Wickedness, and to make People utterly ashamed of those evil Practices, that Men had in Time past Impudence enough to boast of, and glory in. It will at least oblige them to have such a Regard to a Decorum in their Conduct, as they would not without, it confine themselves to.

These

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These are very great and inestimable Blessings, and have other Blessings innumerable attending them. If any make little Account of these Mercies, and in particular, of Vice and Wickedness losing their main Protection, becoming uncourtly, unfashionable, base, and scandalous; it is because they are unmeet for any Mercy.

Thirdly, I proceed to what I proposed in the last Place, which was, to make some Application.

We of this Nation have exceeding great Reason to be heartily thankful, and to praise and bless God, with *all our Souls*, and *with all that is within us*, who hath by his wonderful Providence fixed King George in the peaceable Possession of the Throne of these Kingdoms; who so happily reigns over us. If any be displeased, it must be either because he is a Protestant, or because he has not done any one Act, but according to Law, or because of both: For no King ever reigned over these Kingdoms, who had a better, a more just, a more glorious Title, than his is, which is as clear as the Light to every one, who understands the Nature and End of Government in general, or the Constitution of ours in particular.

Through the great Goodness of God, we have now a King, we have abundant Reason to conclude and say, *after God's own Heart*.

A King, who is a firm Protestant; who loves, and hath a Zeal for the Protestant Religion, as such, heartily concern'd for the Interest, and Peace, and Liberty of all Protestants, without any Intimation of a fond Bigottry for any of those

A Sermon Preach'd

extraessential and supernumerary Matters, about which, many who profess the Reformed Religion, are through Weakness, (and perhaps some from worse Causes) unhappily divided.

A King, who is famous for those Virtues, Qualifications, and Abilities, which give us great Reason to hope, in Dependence of God's rich Grace, and Favour, he will be a much greater Honour to the *British* Throne, than it can be to him. I cannot help mixing with my Thankfulness and Praises, even this very Day, some Mourning and Sorrow, because of the mischievous, pernicious Principles, the vile Tempers, and the sturdy, undutiful, and ungrateful Carriages, which too many in the Land, do manifestly indulge. It is the great Unhappiness of us, and of our King, that the People of *Great-Britain* are so utterly unworthy of such a King.

Who came to be Heir to the Crown of *Great-Britain* by a Train of very marvellous Providences, which should never be forgot, which should be always remembred with great Thankfulness and Joy, by every true Protestant, by every Native of these Kingdoms, who doth love, and hath any Concern for the Welfare of his Country.

We were a few Years past, in a very prosperous Estate. God so multiplied Victories, and heaped on us such numerous Conquests, without any Interruption, on us, and our Allies, as made us the Terror of our Enemies, and the Admiration of all People. But on a sudden, all just Restraints were laid aside, a foul and wicked Spirit was not dumb, but roaring, and riotous, was permitted to take it's Swing, protected and encouraged; so that our
Land

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Land was turned (as it were) into one vast *Bedlam*. If all the Clergy can clear themselves before God, from whom Nothing can be concealed, from having any Hand in these horrible Commotions, I congratulate their Innocence as to that Matter. Being in this Confusion both in City and Country, a Sett of — got into those Posts, which should always be filled with Persons of Probity and Honour, of Penetration and Integrity. All Affairs were thrown into the Disposal of Agents, for whom I have no Name. Here appeared a spiteful Disesteem of all that God had done for us, and bestowed on us; all was to be cast back, as if no better than Dung. A voluntary Stop is put to the Successes God as plainly offered, as ever he did to any People, to whom he made not express Promises by immediate Revelation. Now must we and our Enemies be named Friends, and upon such Terms as have made us their Scorn, and an Execration over all the World. This, however, gave the Enemies of our present King the greatest Grounds they could think of, and even desire, to assure them of Foreign Assistance, to obstruct effectually (when the proper and best Season should come) our King's Accession to the Throne, which was most rightfully his. That Part of the Nation, the *Scheme-Framers*, looked upon, as their lasting Strength and Confidence, they knew were destitute of Reason, and fit in their present State to serve none but themselves. Their Guides knowing they were sunk into a perfect brutal State, used them as such, set them in Motion, and influenced them in every thing they were to have a Part, by meer Noise and Sound. I speak not of their private Managements, but of what appeared above-board.

One

A Sermon preach'd

One of their Prophets (when they were to be put on their Part with Respect to a Peace, to assure them of a good Peace) sounded thus from the Pulpit and the Press, *We shall undoubtedly have a good one, if we have any at all. If we have a Peace, it will therefore be a good one, because we have it.* Was not this treating them like Brutes? Would any one who had the Face of a Man, have offered such Stuff, if he had apprehended them one Degree above Brutes? Are not the Chatterings of Jack-Daws and Magpyes much more pertinent, than those Vociferations?

In the following Years, some of the worst Pieces of Popery were preached, and printed, and spread considerably, tho' there was little or nothing to support them, besides the insolent Haughtiness of those who did obtrude them, and their scurrilous treating their *Ecclesiastical Superiors*, excepting their Hope of something that was to come. *One Capricchio* was pursu'd with mighty Earnestness, which if there were any Truth in it, would indispensably oblige all Persons to withdraw from the Administrations of the Clergy, till they have every one just Satisfaction, concerning a Matter, it is impossible should be known to be true, without immediate Revelation from Heaven.

In these Things it must be acknowledged, and let it be so, with Lamentation and Sorrow, that some of the Clergy, the Clergy were very deeply concerned. And every one who can think at all, may be able to judge, whether they have not a very obsequious Faith, who will believe those Persons did cordially desire we might have

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a Protestant King reign over us, who were so very industrious to make the Subjects in these Nation, Papists ?

There is a Portion of Holy Scripture, one can scarce read and think on, without some melancholy Impression. It is a Part of God's Word, where a heavy Charge is exhibited against the publick Preachers among the Jews, and a bitter Punishment is declared, shall be inflicted on them. These are the Words : *Thus saith the Lord of Hosts concerning the Prophets, Behold, I will feed them with Wormwood, and make them drink the Water of Gall ; for from the Prophets of Jerusalem is Prophaneness gone forth into all the Land.*

The Particulars I have mention'd, are Matters of Fact, publick and notorious ; the most obvious Tendency of every one of them, with many other Practisings, which were plain and open, was to dispose us for, and promote the Interest of a Papist, and to provide such Hindrances and Obstacles, as were thought proper to render King George's Accession to His Throne, if not impossible, yet extreemly difficult. These things shew we were in great Danger. What further Practisings were by their *Schemes* intended to follow, I know not ; perhaps such Hideousness, as no honest Mind can imagine : But the greater our Dangers were, the more numerous and formidable the Adversaries Attempts and Designs were, the more exalted ought our Praises to be for the eminent Blessing, for which we are now assembled to render most solemn Thanks to Almighty God.

King

A Sermon preach'd

King GEORGE is in actual, quiet, undisturbed Possession of the Throne of these Nations, by God Almighty's over-ruling and ordering Matters so, as hurled his and our Enemies Abroad into Confusion and Disorder, and filled the Managers at Home with a most unguarded Rage and Fury, but so impotent, as could not hurt any who loved our King, and served only to expose themselves.

Let all our Hearts be filled with Thankfulness, let us praise God with all that is within us, let us acknowledge with the greatest Gladness, his marvellous Doings, his wonderfully merciful Goodness; Let us magnify him now, and continually, and give unto him the Glory due unto his Name; because *he hath cut asunder the Cords of the Wicked*; because those who *intended Evil against our Sovereign, have not been able to perform the mischievous Device they have imagined*. Let our Praises to God for the exceeding great Mercy he hath bestowed on us, be accompanied with fervent Prayers now, and at all Times, that we may very long enjoy the mighty Blessing God hath now bestowed on us, and that all Generations to come, may be happy in having this King's Descendants inheriting his Christian and Royal Virtues, to Reign over them. And may it be the constant Care and Business of us all, to walk worthy of this singular Favour and Mercy.

This is apparently *the Lord's Doing*, and it ought to be *marvellous in our Eyes*. In this late Turn of Affairs, the Hand of the Lord is very remarkable, eminently manifest: His Providence is most conspicuous in it to all, but those who will not see.

Those

Those who know they are greatly disappointed, though they speak not of Providence, yet acknowledge a Blow. What! are they ashamed of the Word Providence? Yet let them know, that according to their own Language, it is a Blow given them By the only true and living God, the Almighty, who will follow his Blow, till he hath accomplished his own good Purpose. If they resolve to walk in their own Counsel, depending on their Numbers, and their Secret, and ratified Confederacies, God may peradventure permit them to cause much Confusion, and perpetrate very barbarous Facts. But would they consider, and shew themselves Men, they might provide better both for Time and for Eternity, than they will, by applying either to Massacre, Assassination, or open Insurrection and Rebellion. Let it be observed, that if any swear in private against, and in publick to the present Government, this is a Wickedness which will bring down such Vengeance, as nothing can stop, till it has effected their entire Extirpation.

But, are there not with us, even with us who profess better things, who have not gone into any of the wicked Measures concerted against King GEORGE, Sins against the Lord our God? Yes, verily, Sins very many, and Sins very heinous, for which we should be deeply humbled. Riveted Atheism and Infidelity in too many, that affected Aversion to Ministers of the Gospel, as such, that Contempt of every thing that should be accounted Sacred, that constant or ordinary Neglect of all Christ's Ordinances, that habitual Profanation of the Lord's Day, the great Decay, or rather Loss of the Spirit of Christianity, which are so visible

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A Sermon preach'd

every where amongst us, are exceedingly bewailed, to be lamented with great Bitter Soul. These and many more enormous, which greatly blacken too many who have a Concern for our Government, and the Interests of their Countrey, must needs dam Praises.

Superstition, Bigottry, an Earnestness Exercising an Arbitrary Power over them are not of the same Mind, and will not flatter, and a vehement Inclination to the thing in the World, *Papery*, or at least to from which it cannot be long separated, spiling and Neglect of Religious Obligation, the Strength that Prophaneness, Immoral Vice have long possessed thorough all the render our Estate very deplorable, and make us incapable at present, of many inestimable things, we have Reason to believe our King greatly rejoice to see his Subjects enjoy.

Perhaps God may suffer the Barbarity of People's Spirits to break forth in very outrageous ways, and then dash the irreclaimable, obstinately wicked together, and break the pieces, as so many Bottles, one against another. In such Confusion, none can tell how many innocent Persons may sink. But woe unto for ever, whose Hearts are bent to, who hate, and finally pursue such Mischief.

Let all good Protestants pray fervently King *GEORGE*, and stedfastly hope that God continue his Loving Kindness unto Him, watch over Him, will protect and defend, and every one of His Royal Family, and

forth an excellent Spirit into His Subjects, and make Him the most Prosperous and Glorious Prince that ever ruled these Nations. We have multiplied grounds to be perswaded, that God hath settled Him in the Throne of these Kingdoms, to be a Blessed and Glorious Instrument in His Hand, for the advancing of his own Glory, and to convey greater and more Blessings on these Nations, than any one can at present mention in particular. We have on many Accounts just Reason to cherish great Hopes; but let us not be too hasty in our Expectations. Such great things cannot (especially under our Circumstances) in an ordinary way, and without Miracles, be accomplished on a sudden.

But if we all make it our Business to approve our selves sincerely Religious, and truly Upright in the whole course of our Lives; to fear God, and keep his Commandments; to love and honour, to be dutiful and obedient to our King; to bear, and faithfully perform the Duties of our Places, and to keep strictly within our proper Bounds, and labour to be prepared to make a right Use of the best Blessings, we need not doubt, but God will over-rule Matters so, that we shall have those good things mercifully imparted to us. If we make God's Word our entire Rule as to Religion, maintain the serious Worship of God in all our Families, be true to the present Government, pursue Christian Unity, Concord and Love, unfeignedly renounce all Animosities, get rid of our over-much Concernedness on every hand about Party Excrescencies, employ all our Zeal for Gospel Faith, and Gospel Holiness, maintain a just Indifference for things which are but indifferent, follow after,

and strive who shall make the greatest Advances in the things which make for Peace, and with which we may edify one another, and if we constantly do our best to further one another in all the Things which are truly religious, and just, and honourable, and useful, and worthy of Commendation, as we have a King after God's own Heart, so we shall be a People after God's own Heart. And then we shall be sure to have God for us. And if God be for us, who can be against us? What shall then hinder us from being a Praise, and a Joy over all the World.

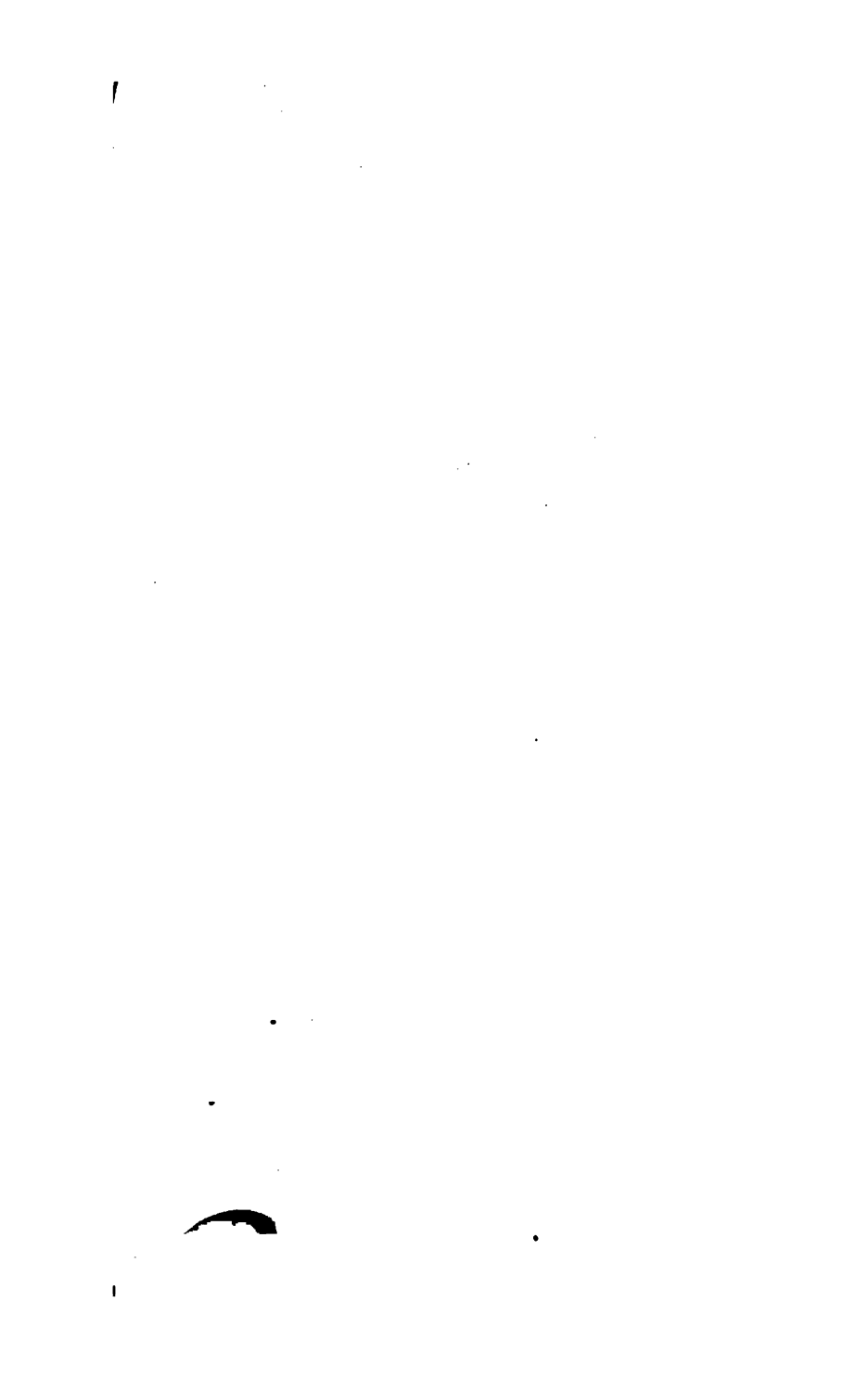
This is the sure Way to be happy here, and to be happy for ever. Which God of his infinite Mercy grant we may all be, for the Sake of Jesus Christ, the Righteous. To whom, &c.

F I N I S.



























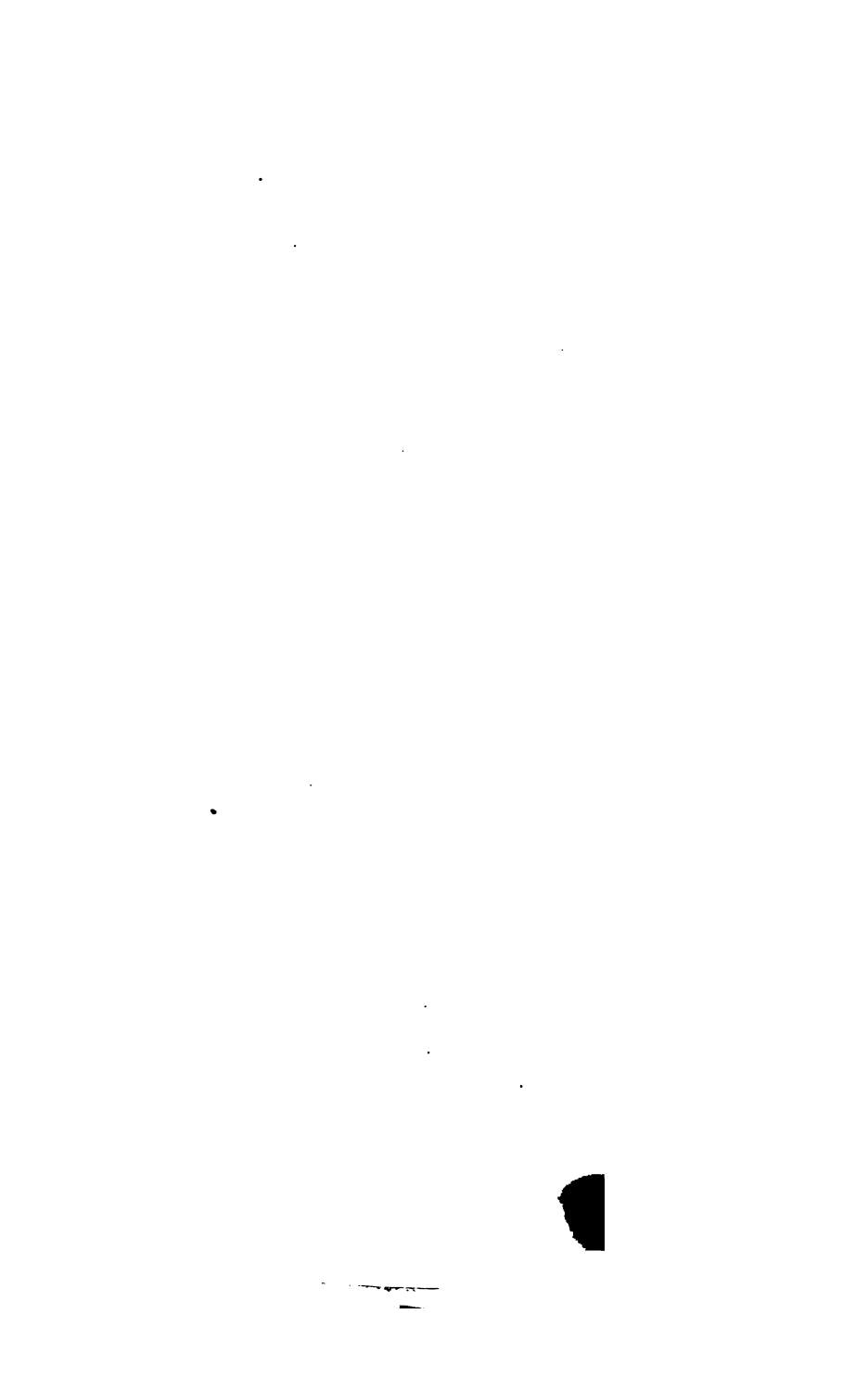














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